

The Missionary Intelligencer.

VOLUME XXIII.

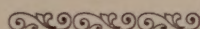
APRIL, 1910.

NUMBER 4.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

A GOOD START.



THE offering for Foreign Missions has made a good start. Encouraging news comes from every quarter. The standard of liberality seems to be rising. A large number of new Living-link churches have reported. The "old guard" is standing loyally. A host of churches have passed their apportionment. Many have given for the first time.

Let the campaign continue until every church is in line. Some liberal churches delay sending their offering. Please be prompt. There are certain obligations that must be met at once. Golden opportunities knock at our doors. Please forward your offering to-day. Let us make April a great month.

The whole church preaching the whole gospel to the whole world should be our united slogan.

FINANCIAL EXHIBIT FOR FIRST FIVE MONTHS.

	1909	1910	Gain
Contributions from Churches.....	157	155	*4
Contributions from Sunday-schools.....	94	100	6
Contributions from C. E. Societies.....	503	340	*163
Individual Contributions.....	315	420	105
Amounts.....	\$27,428.29	\$30,193.29	\$2,765.00

Comparing receipts from different sources shows the following:

	1909	1910	Gain
Churches	\$6,684.82	\$6,842.46	\$157.64
Sunday-schools.....	1,001.22	954.69	*46.53
Christian Endeavor.....	3,538.97	2,656.40	*882.57
Individuals.....	6,974.76	7,148.84	174.08
Miscellaneous.....	1,598.52	1,125.90	*472.62
Annuities	7,410.00	10,950.00	3,540.00
Bequests'.....	220.00	515.00	295.00

*Loss.

Loss in Regular Receipts, \$1,070. Gain in Annuities, \$3,540. Gain in Bequests, \$295.

We hope the Churches will be prompt in forwarding their offerings. Send to F. M. Rains, Secretary, Box 884, Cincinnati, O.

EDITORIAL NOTES.

The last Intelligencer is a record-breaker.—B. R. Johnson, Bethany, W. Va.

I like your new plan of having One Day Churches. That's fine. Will be one of them soon.—J E. Davis, Beatrice, Neb.

The money has all been raised for the new mission building in Matanzas, Cuba. Including the lot, the cost will be \$16,000.

Great plans and reports come from the missionaries on the Congo, Africa. If we could furnish the funds, that land could soon be made Immanuel's land.

Hundreds of orders for Children's Day supplies have already come in. Never before has there been such a

rush for early supplies for this great day.

The church at Langdon, Kansas, is not large, but it will average from \$3.50 to \$4 per member for missions. Frank A. Jalageas is the minister.

February Intelligencer to hand. You have given out many excellent numbers, but February, 1910, excelleth them all.—Walter M. White, Mexico, Mo.

The missionaries at Shanghai, China, have a rare opportunity to secure a much needed property to enlarge the school work in that city. This property will involve an expenditure of \$6,000. It is a great bargain. Who will provide the amount?

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The late Sister Hardin, Harrodsburg, Ky., left property to the Foreign Society by bequest. She also left property to other benevolences of the Brotherhood.

M. G. Buckner, minister of the church at Owensboro, Ky., reports fifty in his Senior Mission Study class and twenty-five in the Junior Class. This means much for the cause of missions.

Dr. E. A. Layton, late missionary of the Foreign Society, who now resides in Seattle, is organizing a Bible class among the Chinese at the University. He is building up a good practice in that city.

E. L. Powell, the gifted preacher of the First Church, Louisville, Ky., has been called upon to make a number of addresses by the management of the Laymens' Missionary Movement, in different parts of the country.

A Jewish editor said: "Scratch a Christian and you will find a missionary." A Presbyterian editor, commenting on this, said: "If you scratch a man and do not find a missionary, you have not scratched a Christian."

The new Light-House Children's Day box is proving to be very popular. It is printed in four colors and is very

attractive. Order them for your Sunday-school and set them to collecting funds for Children's Day.

Last month the Foreign Society received \$5,000 from Frank Coop, of England, on the Annuity Plan. This is the second gift from him of that amount. Thirteen years ago he made the first on this plan. He is a splendid business man and knows the value of annuities.

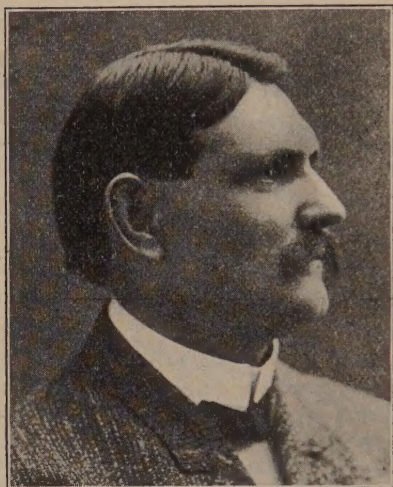
Just before the March Offering the men of the church at Ft. Scott, Kansas, debated the following proposition: "Resolved, That India is a riper mission field than China." Men who never thought of missions seriously before studied hard to prepare themselves for the debate.

The author of "Ecce Homo" has said that Christianity would sacrifice its divinity if it abandoned its missionary character, and become a mere educational institution. Not only so, but Christianity would soon cease to exist if it abandoned the missionary propaganda.

I want to say that the February number of the Missionary Intelligencer is to me one of the greatest issues you have yet given. It has just those things I have been searching

Midland, Texas,	1910	<i>One Day \$1.65</i>
On or before September 1st, 1910, I		<i>Three Days \$5</i>
promise to pay the sum of \$ checked x in		<i>One Week \$12.50</i>
margin for the support of our Living Link		<i>Ten Days \$16.50</i>
Missionary, Mrs. Justin E. Brown.		<i>Two Weeks \$25</i>
		<i>Twenty-One Days \$35</i>
		<i>One Month \$50</i>

The above is the card H. R. Ford used in raising the Living-link fund. We commend this to many other churches which are considering the Living-link step.



J. G. Slayter,

Pastor Portland Ave. Church, Minneapolis, Minn. A new Living-link church.



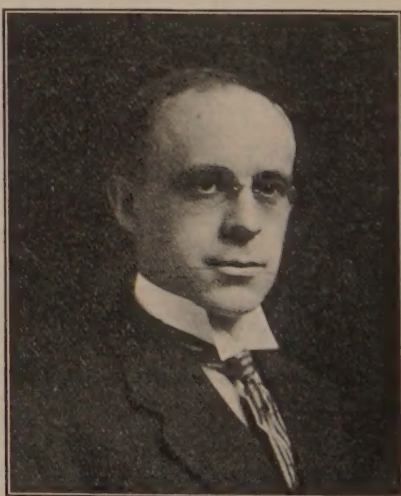
J. A. Barnett,

Minister, Galesburg, Ill. This church rejoices in the advanced step of the Living-link.



Claude E. Hill,

Pastor Valparaiso, Ind. This church has just assumed the support of their own missionary.



G. W. Knepper,
Wilkinsburg, Pa.

The church which he serves has entered the Living-link column.

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for in all past magazines, papers and references, and could not find.—E. J. Fenstemacher, Bowling Green, Ky.

Only two months remain until Children's Day. Supplies should be on hand that they may be used in plenty of time. Remember that all supplies are sent free if used in the interest of Foreign Missions.

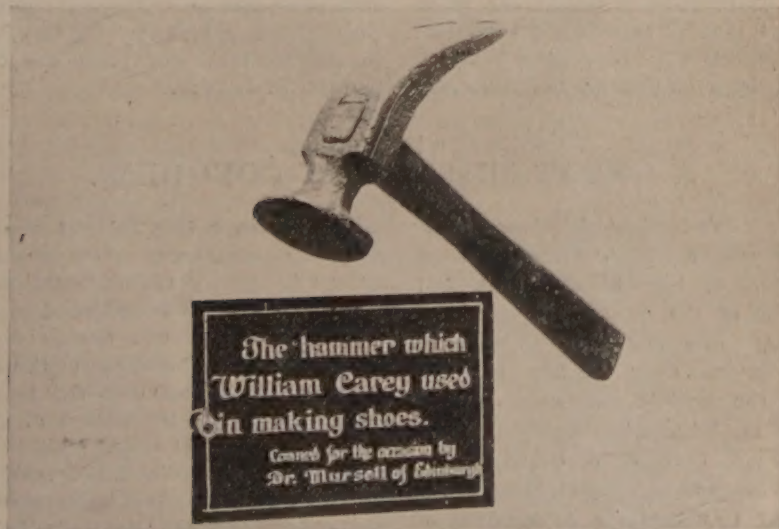
S. J. Corey gave us a marvelous missionary message Sunday. If I may say so to you, Brother Rains, it was the best speech on Foreign Missions I ever heard. There! And I have heard Rains and McLean, too! And dozens of laymen's convention addresses.—George H. Combs, Kansas City, Mo.

If six thousand preachers will but act together, they can do anything the Lord wants done. One trouble is that

so many do not move together and keep step to the music of the Gospel. If they did, at least six thousand churches would be enlisted as contributors. As it is, not many more than one-half that number contribute anything.

The increasing demand for missionary books is one of the most hopeful signs of the times. This is a measure of the growing interest in this cause. No one can read "Bolenge," or "Breaking Down Chinese Walls," or "Indian Folk Tales," or "Where the Book Speaks," without a deeper concern about the evangelization of the world and a stronger determination to assist in that work.

A little more than fifty years ago David Livingstone plunged into the dense gloom of Africa and was lost to civilization for many years. He toiled



"The World in Boston" is America's first great missionary exposition, and is held from January, 1910, to May, 1911. One of the objects of interest in that exposition is the hammer used by William Carey while preparing for the missionary service. By the courtesy of the management we are able to present a picture of the hammer.

hard and long, but only meager results came to his noble work. Recently the African Livingstone Mission, founded upon his memory and the outgrowth of his pioneering, received 300 into the church in one day. Seven thousand were present at the service.

"Christian Men" has been urging the Brotherhood of the churches to do their full duty in the matter of the March offering for Foreign Missions. Its voice has rung out like a trumpet, and it has been heard. Offerings are larger because of this new advocacy. The leaders of the Brotherhood movement are seeking to arouse the manhood of the churches to aid every good cause.

A new day has certainly dawned in Turkey. Until recently the education of women was entirely denied and fiercely opposed. According to the new Constitution, a woman can go to college, and is encouraged to do so. Nor is this all. Five girls have already been entered at the American

College for Girls at Constantinople, and their entire expenses are to be paid by the Government!

The salvation of Christendom depends upon the evangelization of heathendom. There is a Pagan East arising against a Christian West. It vastly outnumbers the West and is rapidly adopting Western methods. The governments of the West are awakening to this danger, called "The Yellow Peril." It is time the church recognizes it and marshals her missionary forces in strength to meet it.

The Rallies this year were much better attended than ever before. The storms interfered to some extent; the cold weather caused much sickness and many deaths; a number of preachers were kept away from the Rallies by sickness and by funerals. Those who attended were greatly helped. The general feeling is that a Rally is equal to a day spent at a National Convention. One man said that the Rally did the church more good than the Centennial Celebration.

A GREAT MISSIONARY CONGRESS.

The Men's National Missionary Congress will be held in Chicago in the Auditorium, May 3d-6th. This will be one of the most significant missionary meetings the world has ever seen. Only a few can attend the world's missionary conference in Edinburgh, Scotland, next June, but here is a conference, in many ways as significant, right at our doors. It makes the culmination of the campaign which has awakened the Christian men of a hundred cities to their responsibility in the evangelization of the world. Five thousand leading men of the American churches will

meet in Chicago, May 3rd, to formulate a National missionary policy—the first in the history of the United States. The 135 delegates apportioned to the Christian Church will represent our people in the deliberations of the congress. It is hoped that the busiest man will feel the importance of making the sacrifice of time. This is the King's business. We should have our full quota there. The importance of this congress can not be estimated. The proportionate representation should be 60 preachers and 75 "laymen."

If you can go send your application to the Foreign Christian Missionary Society, Cincinnati, Ohio.

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Dr. W. N. Lemmon,
Laoag, P. I.

Dr. Lemmon recently went as a medical missionary from Greenville, Texas, and is supported by the Greenville church. W. T. Hilton is the minister.



O. P. Spiegel,

minister of the church at West Point, Ga. Every member of this church made an offering for Foreign Missions the first Sunday in March.

We publish in this issue of the Missionary Intelligencer a brief but stirring letter from John L. Brandt, of St. Louis, Mo., who is making a tour of the Orient and incidentally visiting our mission stations. In a personal letter he says: "We had a great visit in Japan from Sendai to Akita. I have seen our workers and their work. The work is approaching a crisis, and a new era is about to dawn that will require more time than now at my command to tell."

"The point that I wish, then, to insist on, even at the risk of wearying my readers, is this: these people are full of promise; those who know them always love them. I think I am safe in saying so much. I do not mean the missionaries only, but almost all the men I have met, in Africa and out of it, who have lived long enough

among the natives and studied them, love them and are hopeful of their future."—W. S. Rainsford, in *The Outlook*.

Plan to attend one of the Summer conferences of the Young People's Missionary movement. These conferences will be great spiritual blessings to those who can go. One can combine vacation and spiritual edification at the same time.

The dates and places are as follows:

Lake Geneva, Wis., July 2d-11th.

Asheville, N. C., July 2d-11th.

Silver Bay, N. Y., July 23d-Aug. 1st.

Some of the greatest missionary leaders will attend these conferences.

Many look upon missions as an outside cause, as something tacked on to Christianity, and not as the chief work of the church, as the reason for



Dr. Wm. M. Hardy,

Nashville, Tenn., who goes to Batang, border of Tibet, to take the place made vacant by the death of Dr. Loftis. He is a son of our J. W. Hardy, one of our splendid preachers, well known in the South. He will start about June. The journey, all told, will take him about five months. The Vine Street Church, Nashville, will support him.



W. S. Priest,

Pastor Central Church, Wichita, Kas. This church will support at least one missionary through the Foreign Society, and if possible, two. Our churches in Wichita are aiming to bring the membership up to an average of \$5 per member for foreign missions. The Third church, just organized in that city, gives \$100 for Foreign Missions.

the church's existence. Christ tasted death for every man. He gave himself a ransom for all. His desire is that every soul alive shall hear the joyful message. He can not see of the travail of his soul and be satisfied, until the Gospel is preached to the whole creation. One can not be loyal to Christ and indifferent to the cause for which he died.

One war-cry of the Laymen's Missionary Movement is an increase of one hundred per cent in offerings this year. As the men of the churches come to see what they are doing, they are ashamed of it, because it is so small, and resolve to do better. The average offering is not more than one

cent a week. Another war-cry is: "The evangelization of the World in this Generation." The men and women who constitute this generation must be reached in their life-time, or not at all. The church has the men and the means to do this, if it will undertake the task in down-right earnest.

The Church of Christ exists simply and solely to deliver the Gospel message and to make it known to all men. An expansive movement must be regarded as permanent and essential. Only as the banner moves forward does an army remain in discipline. The church can know nothing of barracks or winter quarters or summer resorts. It must move on, and al-

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ways on, until the message is delivered to every nation and to every man. The New Testament church was entirely a missionary church; it knew no rest or stay. Paul's method of governing the churches he served was to be always planting new churches. His way of correcting bigotry at Jerusalem was to strike out into Antioch. He secured the loyalty of the Philippians by evangelizing Corinth. On, and still on, the triumphant church continued until all the new world had heard the Gospel in Paul's lifetime. This must be our method if we restore the Apostolic church.

Lift, Lift Now.

F. P. Arthur.

The economy of our resources is a problem. The splendid interest on

the part of young people is a mine of wealth. They are willing and able. The need is so great, and they are so eager to do, that all should be called into service. The Endeavorers of Michigan are ready to do their part. Let all get the right view and the right spirit. That is, the spirit of service. Then we will be ready to lift now.

The needs are great. The millions must perish if we don't help. Therefore lift, and lift now.

Grand Rapids, Mich.

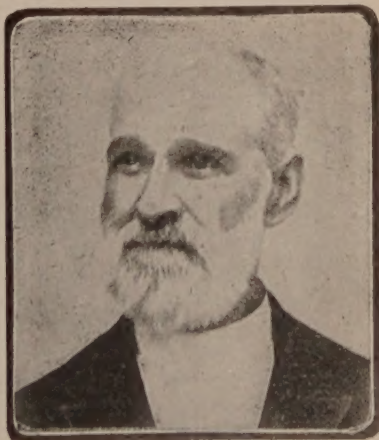
Thy Kingdom Come.

Father, enthroned in heaven above,
Thou only source of light and love;
Thy love reveal to all mankind,
And eyes unseal that now are blind—
Thy Kingdom Come.



W. H. Smith,
Harrodsburg, Ky.

The Harrodsburg church has been supporting a missionary for several years. W. H. Smith is a worthy successor to Horace Kingsbury and Dr. M. Gano Buckner.



L. L. Carpenter.

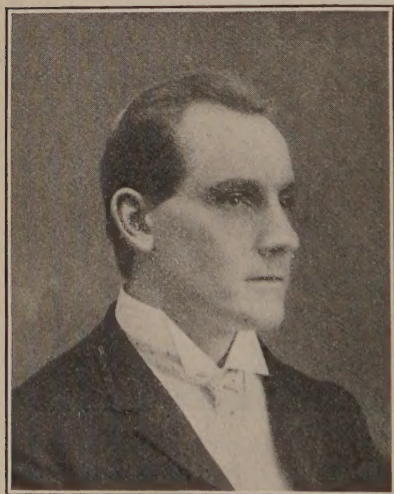
In the death of L. L. Carpenter the Foreign Society loses one of its Life Members. He was the first Life Member enrolled on the records of the Society. He was its warm and liberal friend from the very first. Few men now remain on these earth shores that were at the first meeting. These great men planned more wisely than they thought.

The scattered sheep are scattered still,
In every vale, on every hill,
And night is there so dark and cold,
Bring them within Thy peaceful fold—
Thy Kingdom Come.

Saved by Thy blood, through grace
Divine,
Inspire our hearts with love like Thine;
A love from heaven can not rest,
Until all lands in Thee are blest—
Thy Kingdom Come.

Lord, hear us—as Thy prayer we pray,
And hasten on the glorious day
When God, our God, no more unknown,
In every heart shall find a throne—
Thy Kingdom Come.
—James S. Scotland.

More Than Ten Times Their Apportionment.



H. F. Reed.

The church at Norman, Okla., raises \$225 for Foreign Missions. Their apportionment was \$20. H. F. Reed the minister, says: "A. F. Hensey's story of Bolenge inspired our people. He told us about needing a printing

press in Africa. One of our brethren suggested that we raise the amount. This looked good to us. There was much doubt in the minds of some about our success, but you see what happened. We did not drop below \$5 pledges. It was all raised in \$25, \$15, \$10 and \$5 pledges. Of course, opportunity will still be given for those to consider it who did not give, as we want every one to have a chance to have part in the plan. This is the result of having some definite aim. Our people are rejoicing. You had better get busy and hunt up a real live missionary for us by this time next year."

A Cry From Africa.

Preach the gospel in the regions beyond us.
—2 Cor. x, 16.

"Why did n't you tell us sooner?"
The words came sad and low;
"O ye who knew the gospel truths,
Why did n't you let us know?
The Savior died for all the world,
He died to save from woe;
But we never heard the story—
Why did n't you let us know?"

You have had the gospel message,
You have known a Savior's love;
Your dear ones passed from Christian homes,
To the blessed land above.
Why did you let our fathers die,
And into the silence go,
With no thought of Christian comfort.
Why did n't you let us know?

We appeal to you, O Christians,
In lands beyond the sea!
Why did n't you tell us sooner,
Christ died for you and me.
Nineteen hundred years have passed
Since disciples were told to go
To the uttermost parts of the earth
and teach;
Why did n't you let us know?

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You say you are Christ's disciples;
That you try his work to do;
And yet his very last command
Is disobeyed by you.

'T is indeed a wonderful story!

He loved the whole world so,
That he came and died to save us,
But you did n't let us know!

O souls, redeemed by Jesus,
Think what your Lord hath done!
He came to earth and suffered
And died for every one.
He expected you to tell it,
As on your way you go;
But you kept the message from us!
Why did n't you let us know?

Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Africa stands before you
With pleading, outstretched hands;

You may not be able to come your-
self,

But some in your stead can go.
Will you not send us teachers?

Will you not let us know?

—G. P. Turnbull.

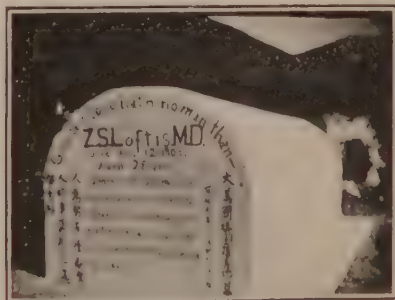
The above is from that interesting little book, "Promoted, A Life Sketch of Peter Cameron Scott," missionary to Africa, who fell asleep in Jesus December 4, 1896, we get the following:

In one of his missionary tours he gives a most touching description of what was accomplished after having preached Jesus for nearly two hours or more. A very old heathen man, having most attentively listened, came tottering up to where he stood, and after asking a few most searching questions, became somewhat satisfied that the blood of Jesus could ever cleanse away his sins, and while opening his heart to the Savior closed his conversation by asking with deep pathos, in trembling tones (while the tears were glistening in his eyes): "Why didn't you tell us the story sooner; why didn't you let us know?"



A. W. Fortune,

Pastor Walnut Hills Church, Cincinnati, a new Living-link church.



Grave of Dr. Z. S. Loftis.

Dr. Z. S. Loftis died at Batang, border of Tibet, August 12, 1909. The above is a photograph of his tomb. This is one of the farthest interior mission graves in the world. The photograph was sent by Dr. A. L. Shelton.

LIVING-LINK CHAT.

Independence, Mo., church has sent \$600 promptly to support a missionary.

The church at Galesburg, Ill., enters the Living-link rank. J. A. Barnett is the minister.

You can count upon us as a Living-link.—John G. Slayter, Portland Ave., Minneapolis, Minn.

We are doing our best to raise \$600 for our March offering.—T. H. McVier, Blackwell, Okla.

Midland, Texas, is in the Living-link procession this year. H. R. Ford is the indefatigable leader.

The two churches in Wheeling, W. Va., expect to send the Foreign Society \$1,000.

The church at Liberty, Mo., enters the Living-link rank. Robert Graham Frank is the minister.

Pomona church and Sunday-school will continue in the Living-link rank. Count on us.—M. D. Clubb, Pomona, Cal.

It looks as if our offering will go at least to \$700. Quite a little in advance of last year.—Madison A. Hart, Columbia, Mo.

The Kirkwood Avenue church, Bloomington, Indiana, has already sent \$300 on their Living-link. J. C. Todd is the pastor.

The Memorial church, Rock Island, Ill., is safe in the Living-link column this year. E. T. MacFarlane is the minister.

Congregation not so large as usual

to-day, but think we shall remain in the Living-link class.—Levi Marshall, minister, Hannibal, Mo.

The Walnut Hills church, Cincinnati, Ohio, A. W. Fortune, minister, becomes a Living-link in the Foreign Society.

The church at Paducah, Ky., enters the Living-link rank, and will support Miss Eva May Raw, Nankin, China. W. A. Fite is the pastor.

The church at Connersville, Indiana, is working diligently to reach the Living-link rank. J. C. Burkhardt is the tireless pastor.

There are a number of other churches that are looking with longing eyes to Living-link privileges. We expect to report others soon.

George W. Knepper, Wilksburg, Pa., rejoices that his church raised more than the Living-link fund. Their offering went above \$700.

The church at Georgetown, Ky., H. C. Kendrick, minister, has already raised \$350, and will continue in the Living-link column as usual.

I feel sure that the Charleston church will take the greatest offering in its history.—G. H. Brown, minister. This is a Living-link church.

Total of cash and pledges yesterday, \$757. We hope to raise this to \$1,000.—W. J. Lockhart, acting pastor, Union Avenue church, St. Louis, Mo.

Eminence, Ky., will strive to enter the Living-link rank this year. This is a bold, brave step. Joseph Armistead is the splendid minister.

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The church at El Paso, Texas, rejoices in a larger life, and becomes a Living-link. P. J. Rice is the minister. Texas is rapidly coming to the front.

The church at Owensboro, Ky., M. G. Buckner, minister, which has so loyally supported a Living-link in the past, is hoping to send \$1,000 this year.

The Vine Street church, Nashville, Tenn., P. Y. Pendleton, minister, started their offering with \$320. The support of Dr. Hardy, Tibet, is assured.

First church, Sterling Place, Brooklyn, N. Y., is again a Living-link. Foreign Mission collection yesterday over six hundred dollars, not all in.—W. A. Sinclair.

The Central Church, Denver, Colo., G. B. Van Arsdall, minister, comes into the Living-link rank this year. This is a decided advance for that splendid church.

The church at Canton, Mo., with Christian University, became a Living-link. G. W. Buckner is the minister. Secretary E. W. Allen helped them do it in a recent visit.

The Central church, Houston, Texas, A. F. Sanderson, minister, which has been supporting a Living-link in the past, will send \$2,000 for Foreign Missions this year.

The two churches in Syracuse, N. Y., will combine their offerings and support a missionary on the foreign field. We are not strong in the East, but we will grow stronger.

The church at Huntington, W. Va., C. H. Bass, pastor, has decided to become a Living-link, and has chosen Mrs. A. F. Hensey, Bolenge, Africa, as their Living-link missionary.

The First church, Louisville, Ky., E. L. Powell, minister, has been supporting a Living-link missionary for many years, and this year they will double the amount at least, and possibly more.

We hope to make \$300. This is a record-breaker.—L. E. Murray, Vermont Avenue church, Washington, D. C. This church, with the Sunday-school, supports Mrs. G. W. Brown in India.

The church at Valparaiso, Indiana, Claude E. Hill, minister, becomes a Living-link in the Foreign Society and also in the American Society. He says that this step was accomplished with very little difficulty.

O, how wife and I would like to become a Living-link! If the good Lord prospers us, and we live long enough, we want to for one year, just to see how good it would feel.—Wm. M. Bobbitt, Emporia, Kansas.

Hutchinson, Kas., is in the Living-link column. O. L. Cook is the minister. He has built a new church, had a meeting with four hundred additions, and a new Living-link. That looks like the expansion of the kingdom.

A telegram from Omaha reports that the First church becomes a Living-link (J. M. Kersey, pastor), and that Northside and South Omaha unite for another Living-link (H. J. Kirschstein and E. A. Jordan, pastors).

The church at Frankfort, Indiana, although without a pastor, raises its full Living-link fund as it has done during the past two years. E. J. Sias, the retiring pastor, will take the general lecture field. He is planning to support a missionary on the foreign field himself. It was under his ministry that that church became a Living-link.

FLASHES FROM THE LAYMEN'S MISSIONARY CONVENTIONS.

G. Campbell White holds up Bolenge as the model missionary church of the world.

The happiest looking men at the great conventions are the preachers. It does seem so good for them to see the "laymen" leading in the matters of world conquest for Christ. Long have they preached and prayed and waited for this day.

Kansas City out-distanced New York in the attendance at the opening banquet; 1,800 men sat down together in the Metropolis, while the hustling Western city boasted of 1,850. St. Louis and Los Angeles ran neck and neck with 1,600 each at the opening banquets.

Cyrus Townsend Brady, of Kansas City, paid the following tribute to our work and one of our workers. He said: "I have heard missionary addresses all my life. I have heard bishops, preachers, and missionaries by the score, but that man, A. F. Hensey, of Bolenge, Africa, made the greatest and most striking appeal I have ever heard from the lips of any man."

Our own workers have acquitted themselves well on the convention programs. Secretary E. W. Allen has been one of the regular speakers on a number of the convention programs in the Middle West. He has made splendid, ringing speeches. Madden, Hensey, Hagin, and Williams have given great and appreciated messages to the men. H. T. Sutton has represented our people in several of the Southern conventions. Any one who has heard Professor Sutton knows that he sweeps the decks when he fires his broadside.

The following Laymen's Missionary Conventions are still to be held:

April 1st-3d—Davenport, Ia., and Tacoma, Wash.

April 5th-7th—Milwaukee, Wis.

" 2d-5th—Seattle, Wash.

" 7th-10th—Peoria, Ill.

" 8th-10th—Spokane, Wash.

" 12th-14th—Indianapolis, Ind.

" 12th-14th—Butte, Mont.

" 15th-17th—Billings, Mont.

" 22d-24th—Duluth, Minn.

" 26th-28th—St. Paul, Minn.

" 29-May 2d—Chicago.

These will be great conventions. Our people should be strongly represented.

No sentiment in the great speeches of these conventions is so heartily applauded as that which has to do with Christian union. Every reference to the unity of God's people brings down the house. One can easily see how the Christian men of America stand on this subject to-day. G. Sherwood Eddy, of India, one of the strongest missionary speakers, has said again and again: "If missionary leaders of America and England do not give us a united church in South India within ten years, the natives will have it anyway, and you can not help yourselves."

Chaplain Silver, of the Philippines, always breaks up the dignity of the audiences with his uproarious jokes and incidents. Here are some of his racy allusions:

"Do you know John Jones?"

"O yes, we belong to the same church. We have slept together in the same pew for ten years."

Too many men are spiritual hoboes. They are like the tramp who knocks on the door, and when the woman of the house opens it, says: "Madam, will

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you please sew me a shirt on this button?" The spiritual hoboe, like the every-day tramp, expects the maximum of blessing from a minimum offering.

Money talks, but all it ever says to thousands of men is, "Good-bye."

Many a miserable church hides behind an architect's debt for an unpaid-for pipe organ, as its excuse for not paying its debt to God. Such an act is as dishonest as stealing from an employer in order to buy a fine suit of clothes.

G. Campbell White is the great statesman of the Laymens' Missionary Movement. His speeches are wonderfully convincing. He has been fifteen years a missionary in India, and came

home to engineer this remarkable movement among men. The following are some of his striking statements:

"Foreign missions settles quibbles over doubts in the Scriptures. I challenge you to find any one who has toiled among the cannibals who doubts the Word of God."

"The differences between the denominations are infinitesimal beside the chasm between heathenism and Christianity."

"The Foreign missionary enterprise is the most successful of anything we know of. Last year the Protestant gain in the homeland was 3 per cent. On the foreign field it was 12 per cent."

"We spent a third more on automobile tires last year than we spent to evangelize the whole world."

ITEMS OF INTEREST.

Ten mission hospitals in India are entirely supported by native princes who are non-Christians.

There has been an average of one convert in Korea for each hour, day and night, for twenty-five years.

There was an average of at least 2,600 communicants admitted to churches in mission fields every Sunday of 1908.

The alumni of Yale College have established a college in Changsha, China, and the alumni of Harvard College are planning for a medical college in that empire.

The East India Company, which refused permission for the first missionaries to land, afterward expended \$50,000 for the publication of Robert Morrison's Chinese Dictionary.

Calcutta University, India, has more students registered than Harvard,

Yale, Princeton, and Toronto combined. But it is only in mission schools and colleges that any moral and religious instruction is given.

There have been about 1,000,000 converts on heathen fields in the past thirteen years. This is equal to twice the number of Christians at the time of the first Christian century. Who can forecast what the next half-century will witness?

The average number of conversions in this country for each preacher is 3 annually; the average number for each foreign missionary is 12. About 400 are won from paganism by the power of the Gospel every time the sun goes down, or an equal to two good-sized churches daily.

The Associated Press reports that the Chinese Army has captured Lassa, the capitol of Tibet, and that the Grand Llama has fled to India. This undoubtedly means that Tibet will be

open to Western civilization and the gospel, and our own missionaries are on the border of that reluctant nation. A great responsibility is ours.

The wealth of the United States is \$120,000,000,000, or about \$1,400 per capita. We have 40 per cent of the banking power of the world. The bank deposits of this country amount to more than double the whole world's supply of gold. The savings deposits increased 47 per cent in ten years. We are the youngest but the richest nation in the world. We are now in a period of the greatest business prosperity. Last year our farm products were about \$8,000,000,000, or nearly \$10 per capita. We can not plead poverty.

If we do not give to Foreign Missions, it is because we will not.

The whole face of the earth is rapidly changing for the better. China is preparing for an imperial parliament in 1917. At a world conference serious steps have been taken to stop the opium traffic. Religious liberty has recently been enlarged in Turkey. Moslems now attend the Christian churches without hindrance or persecution. Persia is now on trial with a parliament and constitutional government. The doors of an aggressive Protestant work are now open all over Russia. The churches, the students, the laymen of America are girding themselves for a world conquest. The harvest of the world is over-ripe.

SOMETHING FINE FOR CHILDREN'S DAY.

The Foreign Society has secured fifteen thousand genuine *Pittsburg Centennial Badges* which were left over from the great Pittsburg Convention. Fifty thousand were made and these were unused. They are both beautiful and historic. No finer souvenir has ever been offered to our people. For decades to come these unique badges will be found in the homes of the people, commemorating the great Centennial Convention. These badges are not cheap affairs. They are heavy bronze medals with artistic pendant, hung with strong ribbon. *One of these will be given to each one who gives a dollar or more on Children's Day for Foreign Missions.* Not as a prize, but as a missionary souvenir. Those giving *five dollars* will receive the badge and also the *Missionary Intelligencer* for a year.



EDITORIAL.

A GROWING FUND.

The growth of the Annuity Fund of the Foreign Society is one of the encouraging features of the constant expansion which is being made. This fund, since its first bond was executed June 11, 1897, has enlarged year by year until it now, March 14th, amounts to \$348,739. It will not be long until it reaches the magnificent sum of \$500,000. This we ought to do speedily. Friends of the work who have a purpose to help in this way or by bequest are rapidly passing away without making provision for it.

There has been an encouraging growth in the annuity receipts during this missionary year. Since October 1, 1909, \$22,500 have been received, a gain over the corresponding time last year of \$10,080. This is a good start on the year. We are hoping to receive not less than \$50,000 from this source this year. If friends will busy themselves a little in this matter, the sum can be reached. Preachers and church officers will do well to call attention of aged persons in their churches who have money upon which they must have an income to the very great advantages of the Annuity Plan of the Foreign Society.

One of the admirable features of this Plan is the universal approval it enjoys. Many gifts have been received from the same persons, showing their approval and confidence.

For full particulars and an Annuity Booklet, address Foreign Society, Box 884, Cincinnati, O.

NOW FOR A WORTHY CHILDREN'S DAY.

The spring months are upon us. It is but nine weeks until the first Sunday in June. These weeks will slip through our fingers like water through the reeds at the river's edge. A thing which is worth doing at all is worth planning for. We have started our plans early. We want to help you start the ball rolling in your school. The new lighthouse mite boxes are all ready, and you can have yours by return mail if you desire them. Thousands of these have already been sent out, and the schools have them at work. Two hundred thousand exercises are all printed, and many of them have also been sent out. The exercise is a beautiful one, too. Now we want to do things with the strictest economy. You can help us. If you will send in your order for supplies at once it will greatly aid us in planning for proper quantities of other literature. This early preparation on your part will likewise help you in getting started right. Let us take time by the

forelock, and begin working at once for a great Children's Day for Foreign Missions.

This is a great Sunday-school era. Everywhere the work is growing, and our own schools are having their full share of this increase. Of course this means growth in every department of work; in membership, in efficiency, and in benevolences. Our prosperity in the home land should greatly inspire us to increased, unselfish giving.

We are planning for the greatest Children's Day for Foreign Missions our people have ever had. We believe the day should not only exceed those of other years, but should far surpass in every particular any like day before. We should have a large increase in the number of schools observing the day, a large increase in the enthusiasm which marks it, and, above all, a large increase in the gifts bestowed by our Sunday-schools for our large and needy work in heathen lands. The strength and growth of our schools makes all of this easily possible; the incessant call of our far heathen fields forces the imperative upon us. The watchword is for *\$100,000 from the Sunday-schools for foreign missions*. We can easily attain it. Of the great religious bodies of America, our Sunday-schools stand third in the amounts contributed to the cause in foreign lands. The children are preaching the gospel to hundreds of thousands in distant lands. Many of the schools that give are small and poor, but they desire a part in this great unselfish task. Even our Sunday-schools in foreign lands contributed to this cause. At Bolenge, Africa; in Cuba, Japan, China, India, and the Philippines Children's Day was observed. What a lesson for our American schools that have been so signally blessed by Christianity!

THE MOST STRATEGIC THING IN MISSIONARY CONQUEST.

What is it? It is proper missionary education in the Sunday-school. Let us solve that, and we will come to the solution of the great unfinished task. Missionary education in the Sunday-school is the crux of the missionary problem.

Let us hear the conclusion of the whole matter; inspire this generation of boys and girls with the Master's passion for world-conquest, and this generation of heathen will be evangelized as surely as God reigns and guides his people.

Why is missionary education in the Sunday-school the most strategic thing in world evangelization?

First: Because all future missionaries, all future missionary preachers, all future missionary leaders, all future missionary givers, are now, or will sooner or later be, in the Sunday-schools. Our whole future mission-

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any movement is embryonic in the Sunday-school now. Why is military training the most strategic movement at West Point? Because West Point has in it the future leaders of our army—to neglect military training there would be to neglect the very thing for which the school exists. Why is missionary training the most strategic thing in the Sunday-school? Because the Sunday-school has in it the future leaders of our missionary movements. Its pupils are the Lord's only earthly asset for the human side of the world's redemption. The Sunday-school is the future church in training for *service*. To neglect missionary training in the Sunday-school is to neglect the very thing for which the Sunday-school exists.

Second: Because the Sunday-school has vast numbers. Train the Endeavor Society in missions and you train a small part of the Church. Train the Women's Missionary Society and you train only a small group of women—but train the Sunday-school in missions and you have trained the whole church of God, for ninety per cent of the church in this generation will come from the Sunday-school.

Third: Because in the Sunday-school you have available a great organization already perfected. It is difficult to organize new things. Our churches have already a host of organizations. To start new ones is difficult. The Sunday-school is a mighty agency already organized. It is an engine ready to be started going. The steam and machinery which it already has will easily pull the missionary load. It is already running. It is a live agency to be utilized. It is in training for service. The Bible is studied, character is taught, lives are shaped, homes are influenced, the kingdom of God is being built up in the local community. All the necessary machinery is set up for world conquest. All that is needed is to harness the engine to a big load instead of a small one—to enlist the school in a world-task as well as a local one.

Fourth: Because the Sunday-school has a monopoly on young life. The Sunday-school is the only institution that takes the child and stays with him and molds and fashions him clear through to maturity. The supreme opportunity of the Sunday-school is to take this child and incarnate the missionary passion in him. It is hard to get new ideas into old heads, but here are warm, young, impressionable hearts. Write the missionary ideal upon these hearts and they will be living epistles of world redemption for all time.

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CONTRIBUTED ARTICLES.

A BREEZY LETTER FROM TIBET.

MRS. J. C. OGDEN.

So many people have died here in Batang lately. Just across from us an old lady died the other day, and now they have lamas reading prayers, ringing, beating drums and anything to make a noise. They are trying to scare out the devil, which they think came and took possession of the old lady and caused her death. They likely will read these prayers a month at least. The very best food must be prepared for them three times a day, and have butter tea by them all the time to drink, and wine also. They drink gallons of wine, and never know the difference. These priests are always paid by the day to read these prayers. For poor people who can not pay, they will not come about them at all.



They must first be paid. Our landlady, the party from whom we rent our house, is supposed to be the wealthiest person in town, and she has lamas about one-half of the time. Their baby is sick a great deal, and they have lamas for its sake. It has never had a bath in all its life. Occasionally they rub butter on its face. This child is seven months old, and they feed it butter and dsamba, meat and rice. They do not seem to know that to feed it such food is making it sick. The butter is very rancid. I am sure it is several months old. The Tibetans use this kind of butter in their tea all the time, and even much older.

I must tell you what butter tea is. The tea is put into a kettle and boiled for some time, and then poured into a churn through a strainer. Some walnuts, salt, dsamba, and butter also are put in, and this is all churned well. Mr. Ogden thinks it is delicious, but I confess that I have never drunk a bowl yet, unless I was compelled to drink in order not to offend my hostess, and then I could manage only one small bowl.

Mr. Ogden and Dr. Shelton took a trip out into the country, and it has meant so much to our work. The Tibetans are coming to our place for medicine, and also to our meetings, and they have not been so free to come before. We have made friends with so many people, and it will mean much for our work in the future. We must first make friends with these people. I am sure that this trip has meant more to our work than anything we have done since moving into this part of the country. The men were gone one month, and fifteen days of the time they traveled in country where no white man had ever been before. At first the natives seemed to be frightened, but when they found out they could speak their language they came in droves for

medicine and presents. The men will take another trip before long, and we are sure that it will mean much to the work. This is the kind of work that must be done in this country.

What we need is more workers, and we must have them. We need more families now, and we hope that they can come next year. Now is the time to hit hard licks in this field. When our husbands go out into the country on these long trips, we stay alone with our babies, and it is not pleasant at all to do so.

Batang.

IN CAMP WITH THE ORPHANAGE BOYS.

MRS. H. C. SAUM.

For a number of years the Damoh Orphanage Manager has taken the Orphanage boys into camp for a week or ten days during their holiday vacation. This year it was our privilege to go with Mr. and Mrs. Benlehr on this trip. The place chosen for camp was near a small village, Tejghar, about twelve miles from Damoh. The road runs mostly through the jungle, and is hard to find for one who does not know the way, as it almost disappears in some places, and many by-roads lead off in various directions. Mr. and Mrs. Benlehr and the boys had gone on the day before, and as we did not know much about making such trips, we went without any one with us who knew the way, much to our regret later.



We started at two o'clock in the afternoon. We had sent our tent and necessary luggage on ahead, and thought we had plenty of time to reach the place before dark. But within about three miles of the camp we missed the road, and followed another road some four miles, which at first seemed to be much traveled, but finally disappeared altogether. We then returned a mile and took a left-hand road which we then felt sure must be the right one. But we soon met some men hauling wood, who said that it led to the mountain, and that Tejghar was far away. It was then almost sundown, and we began to be afraid we would have to spend the night in the jungle, for we had no lantern, and feared we could not go on without one, and there was a friendly looking straw stack in a valley nearby, which we thought might afford some protection from the chilly night. However, we thought we would try to get on, if possible, and returned some two miles with the woodmen, where we came to the road we were to turn off. It was now quite dark, and we were right in the midst of a big jungle, and we did n't know what kind of wild animals

might be in it. None of the woodmen could be persuaded to go with us, so we had about decided to go with them to their village and wait until morning, when two men happened along who were going in our direction. We told them we would give them some "pice" (money) if they would show us the way, and we followed them over the stoniest road I have traveled in India. We all had to walk for fear the trap would upset in the dark. We had gone, perhaps, two miles on this road when we came to a village, and, as the men left us there, we had to wait until another man could be found. After waiting a half hour, and promising more "pice," one came. He took us a near cut, across two fields, over some ditches, a stream, and some more bad road until we came to Tejghar. There they told us that the camp was still a half mile further in, so a third man was procured. Finally, after over seven hours' wandering, we reached there very tired, but so grateful. Mr. Benlehr had sent some boys with lanterns and a bugle out to hunt us, but in our roundabout way we missed them.

The next morning it was raining, but the boys were out early working like beavers, getting their little houses ready. The Indian farmers have basket-like frames, about six feet in diameter, which they cover with grass and leaves to protect them from the sun and rain while watching their crops. These the boys borrowed from the neighboring farmers. They covered them with still more grass and leaves, and three or four boys would stay under one of them. Then they went out in every direction gathering all the wild fruits and berries they could find. They also gathered and hauled in a large amount of wood for doing their cooking and making nightly campfires, around which they would sit and play their little drum and sing hymns until bedtime. It would be hard to find a jollier, happier lot anywhere than they were during those eight days! But their greatest joy was shown when Mr. Benlehr went out and shot a large deer for them. They are always anxious for the Sahib to go hunting, hoping that he may bring them some meat, but especially so when in camp. A deer to them, then, is about what a Christmas turkey is to us. Of this one a fine Indian curry was made. Then when it was all ready we all went out to see them eat. A number brought their plates, wanting us to take a share. But, good as it was, we kindly refrained from taking much, when we remembered that even a large deer is not very much when it is divided among two hundred hungry boys.

The day after we reached camp Mr. Saum returned to Damoh to marry four of the boys, whose brides had come from Mahoba. They were Daniel, Harry Sing, Nanu Nathu, and Bislam. These boys have been settled as Christian workers in Damoh.

While in camp we aim to come into touch with the people roundabout as much as possible. Mr. Saum and Mr. Benlehr, accompanied by Alfred

Aleppa and a lot of the boys, took the magic lantern and visited the nearby villages. They had fine audiences and the people listened splendidly.

A lot of women came to see us and invited us to their village. So the next morning I went with Tabitha bai, and we had a very pleasant time talking with them. They were so friendly and kept inviting us from place to place. These women speak a dialect, so it was difficult for me to understand them. But Tabitha told them some Bible stories, and we sang hymns until we were hoarse. I had baby Edith with me, and she was a great attraction. The people are always drawn to the little white babies. A man hurried off and brought her a nice warm "chapatti"—a thin cake made from whole wheat flour—cooked in oil and sprinkled with sugar, which, of course, a fourteen months' old baby could not eat. And when we came away a woman followed us down the hill with a little bowl of milk for baby. I thanked her and explained that I never gave her milk without first boiling it, and told her that I would give it to her later.

Mr. Benlehr spoke several times of the friendliness of the people. He said they showed a much more favorable spirit than any place he had ever camped before. A nearby village gave him an urgent invitation to camp by their village next year. The boys are greatly benefited by such an outing. They go back to their work with renewed energy. And none enjoyed the outing more than our own missionary children—Herbert Saum and Robert and Clinton Benlehr.

THE PLACE OF VISION.

W. REMFRY HUNT.

The place of vision is at the cross. It is the focal point of faith, the pivotal place of hope, and the central apex of divine love. It is the place where Calvary interprets the incarnation. But the place of vision is not an end, it is a means to an end. Visions reveal occasions. They clarify the new and whitening horizons. They summon us to resolution. When vision affects the mere visual organ it is as a spectrum or a mirage, and as such is apt to be monoculous or astigmatic. The vision of the cross with the uplifted Christ, pointing his bleeding fingers as far as the east is from the west, in the putting away of sin, is the vision that leads, inspires, moves men to follow the gleam, sees the redemption clear and beautiful; and goes on its way turning the unseen into seen. This is vision actualized.

There is no place in all this wide world where one gets such a vision of God, such a fellowship with Christ, such an enduement of the real spiritual dynamic, as on the far-flung-battle-line of missionary conflict. The missionaries have discovered this. In the face of such world-wastes,

sorrows, darkness, hopelessness, and the unspeakable gloom of the heathen night, one is taught the real meaning of a sacrificial life.

O THAT GOD WOULD TAKE OUR GREAT, WEALTHY, STRONG, EDUCATED, AND PRIVILEGED BROTHERHOOD TO SOME MOUNTAIN HEIGHT, OR TO SOME VALLEY OF HUMILIATION, AND SHOW TO US, AS A PEOPLE, UNDER THE PENETRATING SEARCHLIGHT OF A NEW AND SPIRITUAL VISION OF WHAT WE REALLY ARE IN HIS OWN HOLY SIGHT AND ESTIMATION! *We should have one real clear vision of Jesus Christ!* We should read afresh with a cleansed vision, and a new dedication of all we have and are, the meaning of the Great Commission, and thrust ourselves into its service with all the expulsive power of a new affection.

With the great open fields in India, China, Japan, the wedge-lifted doors of Thibet, the illumination of Darkest Africa, do not our centennial obligations, and the two millennium-old commissions challenge us to look out from faith's observatory into the wide, clear, and broad summits of our destinies as *the evangelists of a lost world's liberation manifesto?*

Shanghai, China.

INFORMATION—THE CRYING NEED.

L. O. LEHMAN.

The word "information" should be very familiar to the Disciples of Christ. It has been, from the first, a fundamental proposition with us that a knowledge of the truth must precede the love of the truth and obedience to the truth. We have ever emphasized the ministry of teaching, depending largely upon an educational evangelism for the increase of our work. We have always held that no man can become a Christian until he knows the way of the Lord; that he can not become a better Christian until he knows the way of the Lord more perfectly; and that the proper avenue through which one can enter the heart, move the will, and influence the activities of a life is the intelligence. It is not necessary, therefore, for me to press further the general truth of my proposition. I shall turn rather to the task of reinforcing the truth by outlining the work of missions and the lines of knowledge needful for its intelligent prosecution.

What, then, do we ask of a man in connection with the work of missions? We ask him to take a continuous interest in an enterprise that is world-wide and age-long; an enterprise instituted by Jesus Christ when, just before his ascension, he outlined to his disciples his program of reaching the world with his gospel; an enterprise that must affect profoundly the individual ideals, the family life, and all the social, industrial, and political institutions of every nation upon the face of the earth. In the prosecution of this task we ask of a man three things: First, that he pray

for it and for the workers. Believing that "the prayer of a righteous man availeth much," we insist that he remember this work regularly in his daily devotions. Second, that he contribute to it regularly a portion of his earnings. Third, that he consecrate to it some of the brightest and best of his boys and girls, and train them up to love it and to be fitted for it. It is a statesman's task we are asking of our people. No emotional appeal is sufficient basis for it. It will never be adequately performed until it rests upon a statesmanlike conception of its problems and its possibilities.

There are four lines of information needed to give to a man this conception. First, he must know the Bible-teaching regarding stewardship: Life is essentially a partnership with God, and by all the rules of partnership God is entitled to a regular share in the profits of the life's activities. This systematic giving does not grow out of relation to the Church, but out of relation to the Father. The amount to be given to God should be determined not by the needs of the Church, but by the amount of the man's income. That man who does not recognize God's right to a proportion of his earnings by this regular systematic giving in accordance with his income is robbing God. Second, he must know that Christianity is essentially a missionary religion. The supreme command of Christ is "Go." There is no place in the Master's teaching for the selfish man. Life is to be poured out for others. Jesus lays responsibility for the weak upon the strong, for the poor upon the rich, for the sinful upon the righteous, and calls upon all his followers to spend and be spent for the betterment of the race. This duty is not optional with the Christian. It is the very heart and core of Christianity. The man who does not respond has yet to learn the real meaning of the religion of Jesus. Third, he must know the needs of the field. He should be taught the low, vicious ideals of heathendom, the woeful lack of home life, the terrible degradation of womanhood and childhood, the oppressive political and industrial conditions, the absence of opportunities for education and culture, and the terrible, unsatisfied heart-hunger of the people. It is conceivable that a man may recognize the obligations of stewardship and be imbued with the spirit of Christ, and yet feel that there is a better place for his money than the mission field. Such a one must be taught the needs of the field. Fourth, he must know the triumphs of the cross. Every man who administers a trust fund is anxious to get the best results from it, which is natural and right. The man whom we undertake to interest in missions should therefore be shown how the gospel triumphs on the mission field. Let him see how it transforms individual ideals, how it builds homes, how it creates industry and commerce, how it elevates women and children, and how it alleviates political conditions. Give a man information along these four lines and he will begin to see the tremendous reach of the missionary problem, and he can be depended upon to respond with his money and his prayers, and his sons and daughters.

One word in my subject needs emphasis, the word "crying." We are used to hearing about the poverty of the church's knowledge of the Bible. But great as it is, our poverty of Bible knowledge is nothing compared to the poverty of our missionary information. To the ordinary man missions is as far away as the blue sky above him. He knows the names of about as many missionaries as he does of the stars. And he has about as adequate a conception of the problem of missions as he has of the movements of the stars. This is, indeed, our "crying" need.

There are two ways of giving this information: First, by teaching through sermons, studies, illustrations, reading of books, etc. Second, by example. Every church needs a leader who will not only talk missions, but who will practice missions on the scale indicated above. In most cases this leader must be the preacher. Let me say, therefore, in conclusion: Our "crying" need is preachers who will not hesitate to declare the whole counsel of God, and who are ready to lead their people in the actual support of missions.

Galesburg, Ill.

THE HEROICS OF CHRISTIAN GIVING.

JAMES NORVEL CRUTCHER.

The paramount task of the church of Jesus Christ is the evangelization of the heathen world in this generation. The urgency of the matter can not be overestimated. Some modern disciples are going about the performance of this high privilege as if it were a job that may be finished in this particular century, and, if so, well and good, but what 's the hurry? Are there not more years, and later centuries, in which the burgeoning and the fruitage of our present prayers and dreams of world-wide conquest may appear?

We are conquering the nations afar by our commercial and political sagacity, for the Yankee engine whistles its signals and puffs its way up the valleys where flow the sacred rivers of the oldest world; the aristocrat of Northern China plays the mechanical piano made in Boston, and the Chicago reaper sings its melodies on the plains where the call of the muzzein is heard from his minaret. The countries once closed to all foreign trade are now being exploited by our commercial interests as never before. Old feudal exclusiveness is being broken up, and ancient civilizations are giving way to the wise men from the West. Alien nations are gaining control or wield great influence where their control is not absolute among many heathen peoples.

Under these conditions we find that the traditions and the faiths are giving way, carrying with them the customs of antiquity. The great shock wrought by the commercial and political relations, causing the abandonment of the old ways of doing things, leaves the people empty-handed and open-

eyed in wonder. They are asking if the material changes, with myriad blessings accompanying them, will not bring also something different for the empty heart, the desolate soul, of the pagan. Are the people, "half devil and half child," to find their houses left unto them desolate? Will our invasion be one of mere commercial spoliation or iconoclasm, tearing down hoary ideals, breaking up ancient relations, bringing to ruin the temples of human ignorance and the pagodas of human folly—and offer nothing to replace them? Standing in the mellow light of his abandoned temple, its altar fires turned to ashes, its lamps no longer burning, the rubbish of broken idols at his feet, empty of hand and heart, the pagan soul cries unto those who have the light for his darkness, the Living Presence for his ash heap, the Christ of history for his god of clay and brass and iron. His world-old hunger would be satisfied, his age-long thirst would be quenched, his faltering, uncertain step would give way to a steady uprightness in the pathway of our God. Will we go to him with our goods of metal and cloth and wood, the things our factories make, or will we, upon his own soil, raise up institutions in which his soul may be polished "after the similitude of a palace?" Will we merely feed him bread from our broad acres, or will we take unto him the Bread of Life? If it is done, we must do it.

Making the wilderness of our frontier to blossom and rejoice by our gigantic irrigation schemes is but child's play compared to the task of Christian missions. The fashioning of a great navy, the marshaling of a great army, is the work of pigmies when compared to the biggest job in the universe—reaching the unevangelized millions.

The way of the missionary is not easy. There are no soft snaps, no easy berths anywhere in the world of missionary endeavor. The heroics of our national life sink into insignificance when compared to those who have dared and died, as well as those who have dared—and lived for Christ on fields afar. The one, with its onrush of victorious hosts, the shoulder-touch of army companionship, the bugle-call, and the battle-cry of impassioned patriots, its hunger and prison and its death, is not to be compared to the heroism of those souls who, alone and unafraid, on the outposts of the world's redemptive influences, under alien skies, with miasmatic fevers to kill, and winding, treacherous rivers to navigate, and aching scourge and blighting pest and killing warrior, alone in the darkest, densest heathenism, and their only light the presence of God, these men and women offering themselves, counting not their lives dear unto themselves, for the sake of the unredeemed millions. Theirs the glories of the Lord's own, theirs the heroics of the ransomed, theirs the victories that defy fevers and pains and death, theirs the reward of the lonely sentinels upon the outposts of the army of our God. Heroism? There is more real heroism in the records of Christian missions than in all of the sanguinary contests of humanity:

there's more glory on the battle fields of Christian conquest than in all of the wildest fancies of the world's historians of war. These are the men and women who "offered their lives in the high places of the field."

And we, in the midst of the world's highest civilization, its greatest comfort, should no longer lament over the conditions of the heathen, nor fret our souls about the work "that ought to be done." We should be just as heroic in giving as the missionaries are in their going and their doing. I take it as true that we have just begun to say our first word in Christian giving. We have not even begun to have the symptoms of possessing, to any great degree, the missionary passion. And it has not "settled" in the pocket-book, nor is its "virulence" noted upon the exterior. The instances of real heroic giving are so rare that our secretaries "encompass land and sea" for the facts by which to shame their brethren into imitation of the example.

Sioux City, Ia.

SCALPING THE SKELETONS; OR, EXCUSES FOR NOT SUPPORTING FOREIGN MISSIONS.

J. A. WHARTON.

Man is a creature of excuse. He has been from the time when memory runneth not to the contrary. Adam's excuse was, "The woman she tempted me, and I did eat." The first Adam having eaten an apple of an excuse, his children's teeth have been on edge with them ever since.

Aaron's excuse for the golden calf was, "I cast this gold into the fire and there came out this calf." When Moses called him to account, a calf of an excuse was better than none. That calf has long since grown to be a cow, and her calves' calves down to the nineteen hundredth generation still walk the earth, with men bowing down before them. Men still buy land, try oxen, marry wives, and, mistaking the pottage for the birthright, hug these in sweet complacency, while to the Lord's GO they say, "I pray thee, have me excused."

Excused from supporting foreign missions! Why? My excuser disappears for awhile and returns lugging a big bundle. Throwing it down, he says, "Here are my reasons." The bundle rattles. I open it, expecting to find giants, but lo! they are not even men of straw—THEY ARE BONES! I look upon them. They are very many, but very dry. I say, Sir, these bones can not live. But my excuse maker prophesies and communes over these bones. There is a clatter, and the bones come together, bone to his bone, but there is no breath in them. He says, "Come from the four winds, O breath, and breathe upon these slain that they may live, but they live not. They stand upon their feet when propped, but they are mere skeletons and lifeless. As they march before you hear them rattle as we blow upon them.

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These skeletons all belong to the NO GO family.

The first is a lazy looking fellow. His pack of bones has a shambling gait. His name is NO NEED TO GO. The heathen will be saved without the gospel. If so, it will be the Lord who saves, and Mr. No Need will get no credit. If served right, he will be lost for disobedience to divine orders. It would seem that Mr. No Need presumes to know more than his Master, who said, "Go preach the gospel to every creature." Until he learns to preach the preaching that the Lord bids him, he ought to be whaled like Jonah.

Next take a look at NO USE TO GO—the heathen can't be saved. True, if they were as hard to convince as is Mr. No Use. Figures cut no figure with him. Before him I march 100,000 Japanese converts, the fruit of fifty years, but he is blind and will not see. Taking the megaphone, I yell in his ear, "2,222 persons baptized in one day in heathen lands." "1,675 baptized by our own missionaries in foreign lands last year." "100,000 annually won to Christ among the heathen." But he shakes his bony head. His ear has lost its drum. He will not hear.

Here is Number Three. I ask him why he haunts the churches with his spooky presence? His teeth chatter and I manage to make out the words "NO GOOD." If this were meant for his name, it would be all right, but he wants to apply it to the heathen converts as his excuse for not going. Further questioning brings out the words, "cheap," "rice Christians," "not worth saving." Yet during a few months of his senseless chatter 4,000 Chinese Christians laid down life in the Boxer uprising rather than deny the Christ. Another heathen convert sold himself into voluntary slavery to work in the South American mines that he might have opportunity to preach the gospel to his kinsmen. These are some of the rice Christians, too. No Good either has a dense skull by nature or it has been rendered light-proof by a concentrated solution of black prejudice.

But here is a strange looking fellow. Is he Jap, African, or Chinese? Nay, none of these. His name is CAN'T GO—got heathen at home. True, we have plenty of them, and nobody knows them better than Can't Go. Were there not so many heathen at home, there would be fewer heathen away from home. One really wonders why there are so many heathen at home in spite of the gospel, and how so many of these lean fellows get into the churches when one condition of membership is obedience to Christ. We do not wonder why there are so many heathen abroad when only three cents of every dollar we give for Christian work goes for foreign missions, but why there should be so many heathen at home, where 97 cents of every dollar is spent, is somewhat puzzling. Perhaps if for a time we were to send the 97 cents abroad, there would be fewer heathen at home. Giving would convert some of them.

The last I shall introduce to-day is Mr. Can't AFFORD To Go. He is a chesty fellow and has several prominent ribs.

Ribe One is labeled, "It costs too much to get the money to the heathen." There is some cost, it is true; but most of it is because of Mr. Can't Afford. He must be primed with bushels of missionary literature, then pumped with a high-pressure suction to get his contribution. The missionary secretary must run him down, catch him, and almost skin him before he will let loose of his three cents for the heathen. It costs about six cents of the missionary dollar to pay expenses and get the money to the foreign field, but three cents of this is for running, catching, and skinning the Can't Affords and to keep the suction pumps at high pressure. If Can't Afford would let loose of his dollar more readily, ninety-seven cents of it would go straight to the heathen.

Rib Number Two is labeled, "Must pay our debts: our church owes on its building." Yes, and always will as long as Can't Afford is elected to the board, dictates the policy of the church, passes the collection basket, and sits on the lid of the treasury. Such a church is not likely to pay its debts, especially the debt it owes to the heathen world. All it can do is to exist and finally die, praying, "Lord, forgive us our debts: we can't afford to pay them." Yet churches have supported missions, lived, and paid their debts. Canton, O., two years ago had a debt of \$25,000. She assumed the support of a foreign missionary, and in two years paid \$14,000 on debt. An adjoining lot has been purchased, and more building must go up the coming summer, such has been the growth of the Sunday-school and church. Though in debt, she will continue the support of missions. Moral: If a church would enlarge its building, let it pay its debts to the heathen world.

Rib Three of Can't Afford reads, "Home expenses too high: must pay for music, orchestra, pipe organ, and soloist." Yes, but when music becomes so high and spiritual life so low that the church can't afford to obey the Lord, why not cut out the solo? To obey is better than to sing solos, and to hearken than to blow many pipes and horns. What if a church have much music, but is without obedience? It is but the sounding of brass and the clanging of cymbals.

But I take no more ribs of Mr. Can't Afford. They are all thin and dry. So thin that they put to shame the very spareribs of a butcher's hog in these days of high pork.

Time would fail me to bring out any more skeletons. The rest, like these, are very dry. When weighed in the balance they are all together lighter than vanity. Before the Lord's imperative GO their teeth chatter as they say, "Our bones are dried up, our hope is lost; we are clean cut off."

Farewell, Bones. Haunt no more the churches. Go back to the dark caverns, from whence you came. Close tight the lid behind you. Dig

downward, and as ye sit at home, where the shadows play in the firelight of Gehenna, man no more will say to God's "GO," "I pray thee have me excused."

Ravenna, Ohio.

WORK AMONG THE STUDENTS IN CALCUTTA.

H. A. EICHER.

Another demonstration of the power of united, definite prayer has been manifest in the late work among the students of Calcutta. The student body of Calcutta has been considered the most difficult in all the world to reach with the gospel. The nearest approach to it was the student body of Russia, who, at the very mention of the name of Jesus, would turn away with a sneer. The Calcutta student body numbers between 7,000 and 8,000 in all the colleges and universities. Of these only ninety-nine were Christians. The students of the heathen colleges were unapproachable. Every previous effort to get into those schools, even for mere moral instruction, had met with absolute failure, and any attempt to speak of Christ among the students was apt to stir up a riot.

The latter part of July, Sherwood Eddy, a Young Men's Christian Association worker of wide fame, who had previously done a large work in India, offered to come to Calcutta for a mission among the students. Mr. Williams, the Secretary in charge of that work, was in Landour at the time, and word was sent to him regarding it. He wrote back to Calcutta that the time was not suitable for such a movement. It was not a good season of the year and no preparations had been made, and such a movement should not be undertaken without thorough preparations. However, before his reply had reached Calcutta, his colleagues had sent word for Mr. Eddy to come. When Mr. Williams learned that, he returned to Calcutta to make what preparations could be made in the two weeks before Mr. Eddy would arrive.

He first called all the missionaries of Calcutta together in his drawing room for conference and prayer. For the first time in the history of the work in that city, if not in any other city, every missionary in the city—high church, low church, independent, and all without one exception—met as one for prayer for a definite purpose. In that first meeting they were so influenced that they decided to meet there every day for prayer. So, every day throughout those two weeks of preparation, and also throughout the more than two weeks of Mr. Eddy's stay, they all, with one accord, met there in that upper room for prayer. In view of that how could failure result? That room became a sacred spot.

It happened to be soon after the murder of Colonel Sir Curzon Wylie

by an Indian student in England, and the students were somewhat scared by that outbreak of their anarchistic undercurrent. The students are largely the danger element in India, where the smouldering fire of rebellion is kept alive. Mr. Williams went to all the schools and told them that the best thing they could do to avoid any suspicion or trouble, would be to let the Young Men's Christian Association men come in and give ethical lectures. To their great surprise and delight they got into every institution of learning, even the most radical. They refrained from any mention of the name of Jesus, but tried to impress upon them a sense of sin and a desire for a better life, and thus tried to prepare them for the coming of Mr. Eddy. They spoke in all the schools every day.

When Mr. Eddy came the students were ready to come together in mass meetings in the Young Men's Christian Association auditorium. Rain poured and other conditions were most unfavorable, yet they came and filled the auditorium, between 600 and 700 every night, and the interest was intense. No longer did they refrain from mentioning the name of Jesus. So full was the room that they feared an outbreak of feeling or a riot might be caused by the plain words of Mr. Eddy. Time and again he paused and gave opportunity for any to depart who might wish to do so. They really wished that some would go and relieve the tension of the situation, but none would go. Instead of the usual sneer and expression of anger on the face at the mention of the name of Jesus, there was a look of intensity and interest, and a desire to know the truth. Each day separate meetings were held in all the colleges, attended by 200 to 300 students, and each night the auditorium was filled in mass meeting. While the meetings were going on in the auditorium, the women were in the upper room, which was in the same building, engaged in prayer. The women prayed and the men worked and God gave the victory.

As a result of the meetings, twelve men came out and wanted to become Christians at once. But this is not the greatest good. Those men are not of the solid material, the strong mental fiber, and the steadfastness as are the three hundred others who have come out openly as inquirers, seeking to know the truth and desiring to follow it. These three hundred students are being followed up, and either privately or in Bible classes are being daily instructed. Such are the immediate results, but who can tell what may yet result from it? These students are from all parts of India, and largely from the higher circles and castes; and they are the ones who will largely mould the India of the next generation. They will be the leaders in business, in local government, in society, just as the students at home are the ones upon whom the dependence of the country largely falls for the succeeding generations. Then think what this will mean for India, and give thanks to God for this victory and for the power

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of united definite prayer. What this will mean to the other students who have not yet expressed themselves favorably, it is hard to tell. No doubt God will use it to do still greater things through his workers. No little thing was the victory gained in bringing together all the separate religious forces in this united effort.

I believe this has so impressed the Christian workers in India that the same thing will be carried into other educational centers. There is no reason why this should not be duplicated many times over all through India, and a great movement of united prayer and effort be set afloat that will shake the strongholds of heathenism to the very center, and bring into greater fullness the Kingdom of God in India. I would like to spread broadcast the report of this victory, and the forces and causes that led to it. If only the churches at home and everywhere would just put aside their differences, and unite in such prayer and effort, the evangelization of the world would not be so far distant. A new impetus would be given to the work at home, and far greater work would be carried on abroad. If the church would pray thus earnestly for more workers to be sent forth into the harvest, they would be forthcoming. But it is hard to pray earnestly without a willingness to be used. When a person begins to pray earnestly for the evangelization of the world, he is pretty sure to meet the personal question, "Lord, what wilt thou have *me* to do?" Many who would pray thus earnestly would themselves be "thrust forth into the harvest." I have often wondered if this is not largely the secret to the solution of the present situation. Get the church to praying about a need, and the members will begin to consider ways and means of meeting the need. It is at least a great need that Christians become more interested in, and pray more earnestly for this, the world's greatest need. May God help all of us to do our part to stir up the church to a new sense of duty and privilege in this much-neglected means of grace and power for good!

Bilaspar, India.

A STIRRING LETTER FROM AN EYE WITNESS.

JOHN L. BRANDT.

One word to the readers of the *Missionary Intelligencer*. We have had a most delightful visit to Japan. We have visited all our missions with but few exceptions. Our itinerary carried us from the snowy regions of the far North to the warm climate of the extreme South. In the homes, schools, and churches we found the missionaries hard at work, and the Japanese hard at study. These people are doing God's work against great odds. They have faith in the triumph of the Gospel. God's command must be

obeyed. God's promises are sure. The Gospel is God's power to save from sin. The world must be won to Christ. The missionaries of Japan, regardless of creed, have a great task. They have a strong hold on God, and are laboring in much greater harmony than those at home. The Japanese do not distinguish between the fine points of theology as we do at home. They are men of faith and prayer and determination, and are doing pioneer work. They are laying a foundation for a great future. They are sowing seed that will be reaped in years to come. There is a pressing need of more workers and more money. We must not entrench. Men of means can make no better investment for time and eternity than to help the workers in Japan. I would enjoy telling in detail about the respective fields of labor and giving the names of the workers, but their names are recorded in the Lamb's Book of Life, and God will reward their labor of love. Suffice it to say that missions are a great success. Japan is being Christianized, but the work has only begun. The obstacles are numerous: the worship of idols is still seen in all parts of the empire. Sin and Satan reign. The church is not keeping pace with the commercial and educational progress. "Come over into Macedonia and help us" is the cry going up to heaven. Who will say, "Here, Lord, am I; send me?" It is a great opportunity. Have we the faith, the enterprise, and the liberality to put men and women of God in the van of civilization to help turn this empire from sin to holiness, from Satan to Christ?

Shanghai, China.

THE MARCH OFFERING HABIT.

H. A. BAKER.

A habit is a customary act. Repetition makes the act customary. In time some tendency, desire, or necessity causes the repetition of the act. What, then, is "The March Offering Habit?"

WHAT THE HABIT IS NOT.

It frequently happens that a church giving little and irregularly to missions suddenly springs into the limelight with a big offering, disappears, and is never heard from again. This is not "The March Offering Habit." This is a March spasm. A spasm, however, is not an altogether bad thing. It is a sure indication of life. A church had better have a spasm along toward spring than show no signs of life. A spasm causes great and most unusual activity. But the activity is unconscious and unintelligent. I understand that a spasm is usually attended with pain.

A church is commonly supposed to have "The March Offering Habit" when it has a fixed custom of regularly taking the offering. This is a March Offering habit, but not "*The March Offering Habit.*" Some of

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the men in our section of Buffalo drink a glass of liquor once a month. They may take a glass of liquor regularly on a certain day of every month, or they may take a glass at stated regular times every year. These men have a drink habit. They have not "*the* drink habit." No desire makes it necessary for them to drink.

WHAT THE HABIT IS.

About a week ago I met a man who had "the drink habit." He said that because of the habit he had lost his position, his property, and his home. He was a hopeless outcast. He wept as he told how his loving wife had sacrificed and suffered. "I can not help it! I can not help it!" he desperately exclaimed. "I can not keep from drinking!" This man had such a craving for alcohol that he was compelled to satisfy his craze by drinking.

A real habit includes the *act* and the *tendency* that compels the act. A church with "The March Offering Habit" will have the desire that will make the giving a necessity. In the instance mentioned every tissue in that man's body had been permeated by alcohol until he had to drink or die. A church should be permeated and filled so thoroughly with the spirit of missions that only a worthy offering could satisfy its zeal. Every member should be affected by this spirit until he could find peace of soul only in the act of giving. When a church has reached this condition it will have "The March Offering Habit."

HOW TO FORM THE HABIT.

A habit begins in conscious activity. Churches that would form "The March Offering Habit" must put forth intelligent activity. As ministers of the gospel we must preach missionary sermons all year round. Our missionary enthusiasm should not all be exploded in one or two good "rousing" missionary sermons just before the first of March. In the pulpits before our congregations all year we should pray for the missionary of the Cross who stands in the thick of the fight. Let us pray for all the forces at work for the carrying out of the program of Christ for the whole world. Let us pray for more workers for the great unfinished task. Every organization in every church should be intelligently studying missions. The monthly missionary meeting of the Christian Endeavor Society should not be a haphazard, rambling discussion of missions in general. It should be a discussion based on real knowledge. Actual needs and conditions on the foreign field could be presented by those who have definite knowledge through mission study or some other source. Why should not one prayer-meeting every month be given up to the careful and prayerful discussion of missions? At these meetings every week prayers should ascend to the throne of God for the preaching of the gospel where it has never been heard.

In the teachers' meeting Foreign Missions should be a burning theme. How to present the great need and how to awaken a deep and abiding interest in missions should be with the teacher a question of paramount importance. From the teachers keen interest in missions should be transmitted to every class in the Bible school every Sunday. It is in recognition of this important work that some of our leading Bible-school publications contain a missionary application for every lesson in the year. At every family altar prayer should be offered for the missionary living in the midst of sin and temptation. In the Bible school every pupil and teacher from the youngest child in the primary to the most advanced teacher of the adult should catch the spirit of the Master, and his heart should throb with compassion for every fellow creature in sin and shame. When this is true, this spirit of Christlike love will manifest itself the year round in deeds of service to the poor and needy in our own midst.

When the whole church has one absorbing passion for sending the gospel to earth's remotest bounds, then will it have "the habit." Giving will be a necessity. It will have the tendency that will compel the act. The time of the March-offering will be one of great activity. But it will be no spasm. It will be wholesome, intelligent activity that will call into service every organism in the church. There will be no pain, but there will be deepest joy, for every one will know for what he gives. He will know that he sends life with his money. Without one exception every organization and every individual will make a worthy contribution to the work. The man who can not give fifty dollars will not be ashamed to give five dollars. If a man can not give five dollars he should not despise the giving of five cents. Some one has said that a habit is a cable. We weave a thread of it every day until it can not be broken. In like manner may a habit be likened unto a stream composed of a thousand rivulets springing from sources unseen in valley, hill, and plain. When our churches have formed "the habit," every congregation will make an offering. Every organization in every church, and every individual in every organization will add to the stream whose course could not be stayed. Streams from all our churches coming into the treasury of the Society will merge into a great and mighty river flowing unto the uttermost parts of the earth. It will be a river of living water bright as crystal. Where it flows death shall be changed to life, and darkness shall be changed to light.

Buffalo, N. Y.

NEWS FROM THE WORKERS.

J. C. Archer, Jubbulpore, India, reports the plague still raging.

R. D. McCoy, Tokio, Japan, reports prosperity in Drake Bible College.

D. E. Dannenberg reports sixty baptisms in the region of Chu Cheo, China.

W. H. Hanna and family have returned to the Philippine Islands. They are stationed at Laoag.

Two young men were recently received in the church at Tennogi, Japan. Both are well educated, and promise great usefulness.

Everything is lovely in Bolenge. We rejoice to know that more workers are to be added to our force.—E. R. Moon, Bolenge, Africa.

Dr. James Butchart and family have reached China on their return from a furlough, to take up their great work in the hospital at Lu Cheo Fu.

A. F. Hensey and wife will return to Bolenge, sailing May 31st. He has accomplished great good in this country, speaking at rallies, churches, conventions, etc.

Dr. W. N. Lemmon, the new missionary of the Foreign Society to the Philippine Islands, reached Manila January 3d, after a journey of forty-four days.

Dr. C. C. Drummond has treated 16,500 patients in our hospital at

Harda, India, during the past year. This is a vast work for Christ and his poor children.

John G. MacGavran reports nine baptisms at Bilaspur, India, and six more will be baptized soon. He and his family will soon return to America on their furlough.

Prof. Ishikawa, who attended the Centennial Convention, has returned to Japan. He is one of our splendid Japanese brethren and is a teacher in Drake Bible College.

James Ware writes that the little, self-supporting church that he started before leaving Shanghai on furlough has developed and is now strong and vigorous. It has a pastor and seven deacons. The members pay the pastor's salary and meet all the expenses of the church.

Miss Edith Parker, of Tokyo, Japan, writes: "I am very happy in my home and work in Japan. I am attending the language school now, and find that I have plenty to keep me busy. I pray that I may have the health and strength to live and work for Christ in this land."

Leslie Wolfe reports thirteen baptisms in the Tagalog Provinces in the month. In the year 1909, 236 baptisms in the provinces, and 17 in the Singalou District of Manila—making a total of 253 baptisms for the work under his charge. One chapel was dedicated in the Singalou District and four in the provinces—making five in all.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

INDIA.

Harda Notes.

Dr. Drummond has just returned from a month's stay in Jubbulpore, where he has seen H. C. Saum through a spell of sickness.

Mrs. Cunningham is teaching English to the wives of the high school boys, also giving them Moninger's "Training for Service."

Mr. and Mrs. W. B. Alexander have successfully passed their first year's examination in Hindi. Both are now doing some work in the vernacular.

The dreadful "Plague" epidemic has again entered Harda. There have not been many deaths yet, but parts of the town are being deserted. The people are fleeing to the fields, in hopes of getting away from it.

Miss Thompson, missionary from Australia, has just returned from furlough, and resumed her loving service of teaching, which she has carried on among the women in the homes of this town for the past sixteen years.

For 1909, Dr. Drummond reports: "During this year we have treated more patients than any other year since we have been in India." The persons treated this year at the Harda Dispensary aggregate 16,500. Of this number, 3,069 were cases of fever; 209 surgical operations were performed.

Secretary Grainger was in the station this week auditing the treasurer's books. This means that each station has one treasurer of mission funds, and that he must present to the secretary of the mission properly signed re-

ceipts for every cent of mission money expended in the station. The secretary also sees that no funds are expended for purposes or in amounts not authorized in the yearly budget.

We believe there are a number of people living in a nearby village who would become Christians if they were sure of a living. This is one of our difficult problems. We are anxious for the Indian Christian to become independent of the mission; but for one or two men to confess Christ alone, and be cast out from home and friends, is really a very serious matter here.

The Fourth Annual High School Oratorical Contest was a chief occasion of the month. It was held in the high school building. The leading men of the town were present and listened with great interest and enthusiasm. The orations were written on such subjects as "The Elements in a Nation's Greatness," "Character," "Education," and "Duty." The subject matter of these orations afforded abundant evidence that the writers had been under Christian teaching. The boys were fearless in their rebuke of errors in their own religious and social customs, and pleaded earnestly for morality, patriotism, and the education of all classes.

A few days ago I received a letter from a Brahman Deputy Commissioner. He is drawing a salary from the Government of two hundred dollars (\$200) a month. This is a part of his letter:—"Really I do sympathize with Christians and believe in the divinity of Christ. I am practically a Christian. I have had innumerable obstacles and difficulties and have not

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succeeded in overcoming them. This is my frank and open declaration and further progress is impracticable. Kindly pray that the blessings of the Almighty may rest on my soul." Here is a man educated in a Christian college. He has been away from Christian influence for some years, but the teachings and spirit of Christ have gripped his soul and he can't rid himself of them. In conclusion he asks for a copy of the Bible and inquires as to what mission I belong. To send him a copy of the Bible is easy enough, but to make a satisfactory explanation to an educated Hindu of our divided Christianity is about the most difficult task we have to perform.

On the night of February 3d there was a wedding in a wealthy Hindu home. The guests retired at a late hour and the family left the lights and fires burning in several parts of the house. At 2 A. M. the house took fire, and by morning a number of houses and shops were in ruins. About noon one wall of the wealthy man's house fell, covering six men. A woman cooly, passing by, saw the accident and proceeded to remove the hot brick with her hoe. Within five minutes after the falling of the wall one hundred persons were on the scene, but not more than three or four men could be induced to try to release the unfortunate men. On hearing of the disaster, I hurried to the scene. The last body was being hauled from under the hot brick. The six men lay in the middle of the road. They were a most ghastly sight. Three were living, and three were dead. I called for cots upon which we might send the living to the hospital. They were quickly brought. By this time four or five hundred people were present. I asked for help in lifting the three dying men on the cots, but no one would respond. By my side stood college graduates, lawyers, and doc-

tors, but no man would help. Even the Mohammedan police refused to touch the men, and only after beating some men with their maces were they able to compel any one to help me. These dying men were low caste, so the high caste could not touch them, and the low castes would not touch them on account of their superstition. Mr. Shah, one of our native workers, soon came, and he, with a couple of Mohammedans, whom I had insisted upon helping, aided in placing the men on the cots. The police were obliged to go into the Bazaar and force men to carry these poor, dying fellows off to the hospital. The condition of these six men, lying in the street, was awful to look upon and extremely sad, but the condition of those educated Hindus and Mohammedans, who refused to help, was infinitely sadder. The next day when I entered the graduating class in high school to teach the Word, one boy arose and asked the question, "In what way is Christianity really superior to Hinduism?" The experience of the day before offered a striking illustration in our reply. The boys asked why I had not sent for them, that they would not have stood back at such a time. When I asked them why those educated men should act as they did, one boy replied, "The only reason I know is, they were not educated in mission schools." This tribute to mission schools may seem small and significant, and yet it is true that here the seed is sown and the learning process begins, which is resulting in the awakening of India.

Hatta Notes.

P. A. Sherman.

Since writing last we have had quite a varied experience. We came in from camp on December 18th, and at once began to make ready for our Christmas merry-making. There are

so few of us we did n't try to do much. Kanhai went in to Damoh and bought a few gifts for our Sunday-school boys, and we gave in value according to attendance at Sunday-school. The gifts pleased the boys immensely, and a happier crowd it would be hard to find. Miss Mary Mattock was our guest over Christmas, and we enjoyed having her with us very much.

On January 3d we started back to camp, hoping to be gone about two weeks, but on Wednesday we got word that Bharos' wife had given birth to a baby boy—their first—and they are very happy. On Friday, Kanhais' wife gave birth to a baby boy, so both Bharos and Kanhai had to leave camp to care for their families, so we have had to bring our tent back to Hatta for ten days or so. District evangelization is the most fascinating work I ever tried to do, and, even if we can not persuade the people to become Christians, still I believe their lives can never be again just what they were before we told them of our Savior's love.

Damoh Notes.

One of the English officials living here in Damoh has recently purchased a fine new automobile. India is certainly a land of strange contrasts. We have every means of travel here, from the primitive camel, elephant, and oxcart, up to the bicycle, railway train, and automobile.

Christmas in Bilaspur.

H. A. Eicher.

Since the last notes were written we have passed the Christmas holidays. This was my first Christmas in India, and it was a pleasant one, though many things were new to me. The school exercises, both of the C. W. B. M. and of the F. C. M. S. schools, occupied a prominent place in Christmas at Bilaspur. There was a school

exercise every day for fully a week before Christmas Day. The Indians are very clever in decorating, and the various places were made nice for the occasion. There were many flowers and other beautiful decorations made from colored paper, and Scripture texts and mottoes cut from gilt and silver paper, and placed in prominent places. Much interest was manifest in the entertainments. There is considerable talent in some of the workers here, as manifested by some of the exercises in the entertainments given by the C. W. B. M. girls' school in the morning, and the F. C. M. S. boys' school in the evening of the day before Christmas. These were the best entertainments given. Christmas Day, however, was the great day. This year a new order was followed in Bilaspur, and a new departure made for the benefit of the Christians. There is in the make-up of the average Indian a great demand for festivity. It is very prominent in their own religions, and those coming out into Christianity have greatly missed it in the Church. This has not always been for the best, for that inherent craving for festivity, if not controlled, and given opportunity to manifest itself in proper channels, is apt to break out in improper ways, even in participating in heathen festivals. It was as an effort to supply this need that a new departure was made here this year.

Christmas morning at about 8.30 brief services were held in the church, and a short sermon preached. The Christians from the villages had come in, and immediately after the services we formed in parade line, four abreast, and marched through the city, singing hymns and Bhajans with colors flying, stopping before the schools and wherever Christian work is being done, and at the cross-streets to sing. Many banners were made especially

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for the occasion, bearing Christian texts and mottoes, and we made something of an impression as we marched through the city, about 400 strong. Hindus and Mohammedans came out to see and hear us, and many of the younger generation followed us. Some of the more favorable adults joined in the march. Altogether, it was quite a success, and both Christians and heathen say it was the best Christmas they ever knew in Bilaspur. Every thing was done orderly and respectfully, and it has both made an impression upon the heathen and has been a source of strength to the Christians. It has furnished a suitable and respectable opportunity for festivity, free from the vices and evils of heathen festivals. This will probably become an established custom here.

In the evening an entertainment was given in the church. Some of the best exercises of the entertainments of the day before were repeated with some additional features. The coming of the Wise Men was acted out, and several exercises were translated from English for the occasion. A few were given in English, even though the performers do not know English.

An interesting program was also given on New Year's Eve, while we watched the old year out, in the church. There were expressions of special thanksgiving for the blessings of the past year, ideals set forth to be striven for in the new year, and other interesting features of the program. The orphanage girls rendered the Parable of the Ten Virgins, nicely worked out in true Eastern style, while the rendering was all done by acting and singing. The composition and the music were both of pure Indian style. Just at 12 o'clock the church bell pealed forth its message of farewell and welcome, and our program was

closed with prayer, after singing "We Praise Thee, O God."

We were glad to have with us during the week Dr. McGavran and Miss Clarke, of Damoh, also for a few days Mr. Grainger, of Jubbulpore, and Mr. Anderson of the Leper Mission, near us in this district. We have also enjoyed the presence with us of Mr. McDougall of the C. W. B. M., who came just after Christmas celebration. Mr. Grainger and Mr. McDougall were here in their official capacities as secretaries of their missions, auditing the books and seeing the work.

PHILIPPINES.

Evangelizing in the Village.

Dr. C. L. Pickett.

Number of patients treated in the month, 393; new patients, 128; treatments, 796; visits to the homes, 59; visits to outside towns, 9; conversions reported, 6.

Our annual report shows 177 conversions for the year ending December 1, 1909. Of these, twenty-one were mountain people. Our only difficulty is that we are not able to enter half the doors that are open for us. Our dispensary receipts have been the best of any year yet, but expenses have been considerable also.

I must tell you of our last week's trip. Taking a native preacher with me, I went out to visit and preach among the mountain people a day's ride on horseback to the southeast of Laoag. Three of the seven villages had been visited before and one young man had been baptized. We went directly to the home of this young man and were joyfully received. His neighbors came together to hear the gospel again. The next day we visited another village, a couple of miles away. This was the first time the gospel had been preached in their streets. Many heard the word gladly

and asked us to return and give them more instruction. The "presidente," however, openly confessed that he had strong faith in their "anitos" and was not ready to change it for anything else. A small pig's-foot hung in a conspicuous place in their one public meeting-place. On asking the reason for this, we were told that it would cure any disease that was caused by the evil spirit. It was put there so that it would be accessible to all the community at any time.

On returning to the village of our host we noticed outside of the gate a little pigeon-house-like affair with a few dishes and a little rice and betelnut inside. We were told that this was for the purpose of feeding evil spirits when they came to the village, so that they would not be angry with the people. That evening another meeting was held and many more heard the gospel. The headman of the village confessed his faith in Christ and on the next morning was baptized.

Passing on to another village, we found nearly all the people at work in the fields or away from home. Three men, however, heard the gospel with all eagerness for an hour and a half, and when we started on, gave us an earnest invitation to return and give them further instruction. We reached Patoc in time for dinner. After dinner we talked and preached and sang. One young man was baptized. His father is the headman of the village. He had heard the Word on our former visit, but persisted in declaring that he was not ready to accept the gospel. Apparently he had not changed his mind. After much persuasion he consented to go with us to the river and see his son baptized. After we had come out of the water the father stepped out boldly and said, "Me, too, sir." He seemed very happy as we walked back to the village.

The next day we resumed our journey. There seemed to be no opportu-

nity to preach in the first village through which we passed. In the second the "presidente" gave us a cordial welcome, listened earnestly to our statement of the object of our coming, then said, "Very well, we will all hear." Then, stepping to the porch of his house, he took down an old drum and beat it vigorously for about three minutes, calling all his townsmen together. For an hour they listened to the message which was as new to them as it was to the Jews the day after the resurrection. They begged us to be patient with their ignorance and come again, that they might have more light. As we journeyed on we came to a certain water and one of our guides asked to be baptized.

TIBET.

Traveling on the Border of Tibet.

J. C. Ogden.

Dr. Shelton and I traveled for one month among the tribes south of here, and located every village in the ter-



J. C. Ogden

rity accessible from Batang on that side. We found the people much more numerous in population than we had dreamed of, and on the whole friendly. We took medicines, picture cards, and such like, and opened a clinic at

every stopping place along the road. At most of the places foreigners had never been, and the people were generally afraid of us, but after they learned we could speak their language and that our mission was friendly they came around a few at a time at first, and then in droves. Twenty or thirty on an average were treated every day, and many more became friendly.

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sults of Dr. Shelton's skill in his dispensary. His patients come from far



Dr. A. L. Shelton

and near. We met and heard of some of these while gone, and in every place where these were the people were very friendly indeed and kept repeating the praises of the foreign doctor. In every new neighborhood we got

acquainted with the chief, and tried, if possible, to make him our friend. It was through these that we had to secure our transportation from one place to another. He found us animals to carry our baggage and medicines, and horses for riding. For the use of these, of course, we paid daily hire. We didn't have to ask the chiefs for stopping-places very often, for we had our own tents, cooking outfit, and everything needed. There were a few times that we had to get houses, but we had very little trouble.

There are places in this field where we could locate several families right now if we had them, and among Tibetans only. The largest place is eight days southeast of Batang, a thickly populated district. The official there treated us with the highest respect in his power, and assured us of a hearty welcome in case we located there. In fact he gave us a warm invitation to come, and his people were just as friendly as he. He has since written us and sent his kindest greetings. This is certainly worth while.

Our travels and experiences in general shows us that these people are very low in the scale, and very little above savages. But even savages know their friends. They war among themselves, and one tribe thinks it all right to rob the next, but they treated us well. Except in a general uprising,

we feel pretty safe. We never know what the Chinese and tribal wars will bring, but under ordinary circumstances we need not fear.

It has been over four months since we returned from this trip, and now we can see some of the results of it. Every district we visited has been represented in Batang by traders, headmen, and others lately, and dozens have visited us in our homes and greeted us on the streets, and many have come to our dispensary for treatment. You can imagine the rest. Our dear Dr. Loftis made this trip possible.

We believe that God is placing a great opportunity before us. Our work is growing, and daily our chances to preach and teach and tell the story are increasing. It is not now that we lack for hearers, both among the Chinese here and the Tibetans, but as yet we lack permission to build suitable places. The Chinese authorities have blocked us. Another need is workers. May God raise them up! One more serious lack is our own unworthiness and our unfitness to do this sacred duty. If we could be more like Christ and have his love, how much more weight would our preaching have! We feel like crying out when we look at ourselves and think what representatives of a loving Christ we are. We are so limited in our sympathies and love, wisdom and strength, that every time we undertake to tell the story we realize our weakness. But we believe that Christ is with us, and even to the end of the world.

Batang.

JAPAN.

The Work in Drake College.

R. D. McCoy.

The winter term of school is now well under way. The number of students is practically the same as last term, one hundred and ten in the Mid-

We also got to see some of the re-

dle school, and fifteen in the Bible Department. We are able to carry on the full course since Prof. Ishikawa has returned. His trip to America, and attendance at the Centennial, were a great blessing to him, and I believe he will be able to inspire the Japanese churches to do greater things for Christ. He will start within a week or two on a tour through our stations to report the things which he saw and heard at the convention. We are expecting good results from this trip. Brother Davey is still giving two mornings a week to teaching in the Bible College. He feels that he would like to be free to give all his time to evangelistic work, but we have asked him to still give the school a part of his time, for without his help we would not be able to carry on the full four year's course. If you will send us another man for the school, then Brother Davey can be free to give all his time to evangelistic work. We need a man to take charge of the English teaching in the Middle and English Schools, then Brother Place and myself, with our two Japanese Professors, Ishikawa and Otsuka, could manage the Bible College very well without assistance from those in evangelistic work. We trust you will be able to send a man by this coming autumn. There is special need that a man be sent out this year, in view of my furlough, which is due next year. He will be able to get well into the work by that time.

Osaka.

Stella Walker Lewis.

Mr. David Wilbur, the new American consul to Kobe and Osaka, is a Christian, and desires to be known as a friend to Christian work. Before coming to Japan, Mr. Wilbur took a very prominent part in the Laymen's Missionary Movement.

Our watchword for 1910 is an increased attendance for our Bible Schools. We are trying to double our present enrollment before June. Watch us grow!

Two fine young men were baptized at the Tennoji church this month. Both have splendid educations, and are to continue in their studies. One expects to enter the cadet school in the spring. We are hoping and praying that they may be led into evangelistic work.

Our Osaka evangelist was called before the city officials to explain our name, also the fact that we have no written creed. The delusion, you see, also exists in heathen minds that you must be some particular "brand" of Christian, also you must have your man-made statement as to your belief.

After a lengthy explanation, they agreed to allow us to continue our church without a written creed; also we are to be permitted the use of the name "Christian Church," as upon looking up the records, they found that no one else seemed to have used it and to date there were no applications for it.

Seven hundred American tourists, making an around-the-world trip on their chartered ship, "The Cleveland," were in Osaka, January 2d and 3d. One hundred Endeavorers, coming from the World C. E. Convention in India, were of the party. A reception was held by the Osaka Christians, in honor of Father Clark. One speaker referred to Dr. Clark's white hair as like the snows on Mt. Fuji. Dr. Clark, in replying said he had heard that Mt. Fuji, under its peaceful crown of white, concealed a volcano, and that if he resembled the mountains in the first particular, he also did in the latter, in that he had a warm heart—a volcano of Christian love and fellow-

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ship for all the Christians of Osaka. An apt and well-applauded response, for a reference to their beloved Fujiyama goes to the hearts of the Japanese.

Work Among the Girls of Japan.

Miss Miyuki Hisamitsu.

It was my privilege to attend the University Place Church at Des Moines during my stay in the United States. In going from Japan to U. S. A., one finds many differences in the churches as well as in everything else. I found so many differences in the methods of work in the churches of the two countries mentioned. In the first place, most Japanese churches are supported by Foreign Missionary Associations and are not automatic, as in America. It seems to me as if we are all depending on some one else, so there are very few Christians who hold their Christian responsibility well. For instance, every time we have a special meeting at the church or at the house, we have to go to every Christian and invite them to come. This has to be done besides the announcement at the regular service, otherwise we lose the Christians altogether. So, while the Japanese workers are trying to work hard among their people, the results are small. This does not mean that we do not know how to work, but that it is very hard to break down old customs, which have existed for so long. We have to have much patience to wait long enough to break down these customs, for we know that the shortest way is not always the best way.

We hold weekly Bible study classes for the young girls, besides the regular prayer-meeting. These meetings are very helpful to us.

As a Japanese Bible Woman, I make calls on the "inquirers" and friends of Christianity. It is very hard to call on them because they

have not always time to receive me every time when I go. Some are very willing to hear, and some just invite me out of politeness, and not because they like to hear, but I always take them at their word, and go in, and it does pay in a large way.

My main object has been to come in touch with girls as much as possible. We have a Bible study class every Saturday afternoon, but this is not enough to bring them close to us, so I organized an English class for girls, and we are studying English together nearly every afternoon. I have about twelve girls in this class. We always begin with Bible reading and prayer. I will know them in a little while, and they will know me, too. Then it will be very easy to tell them and teach Christianity. Of course, this may be a complete failure, but I will try my best. If I do my part, the Lord will do his part.

With regard to the Sunday-school, let me remark a little. We Japanese people think that the Sunday-school is for little children, and if they become fifteen or sixteen, they stop coming. I know a girl whom I asked to come to Sunday-school. She said, "I am fifteen now, and too old to be a Sunday-school scholar." At any rate, it is so hard to reach the grown people, so we hope to educate the little children especially, then when they are grown they will know about Christianity, whether they become Christians or not. We must use many methods to win souls to Christ.

I am glad to say that we organized a kind of woman's league last month, which is most helpful to the young girls of Sendai, both Christian and non-Christian. Sendai has a population of 100,000, and there was no interdenominational gathering for the girls. We have been praying for this association for a long time. At last our prayer is answered. At the first meeting

ninety-nine were present, and we have Miss Buzzell, a Baptist missionary, for president. The response has certainly been far more than ordinary. Perhaps this was the greatest religious meeting ever held by the girls of Sendai.

Certainly this is a golden oppor-

tunity for us. We began with the ninety and nine and began to seek the lost sheep. Banded together as the girls are, with such splendid purposes in view, holding up the high ideals that really are in the hearts of every ambitious, Christian, high-school girl, I can see many possibilities realized,



Three Chinese Students.

These three young men are associated with our evangelistic and educational work in Shanghai. They are alert to the finger-tips. They are committed to the evangelization of their race. They preach, teach, and also write for the native press. The central figure is head teacher at our Institute, the one at the reader's right is engaged in special Sunday-school work, while the one at the left is the personal teacher and associate of W. Remfry Hunt, who has only recently had the joy of leading him to Christ in Shanghai.

and rejoice in the mutual helpfulness they are to be one to another. I hope that through this association a subtle force may work to broaden, deepen, and enrich their lives.

Akita Notes.

All Things Working Together for Good.

During the acute illness of little Hugh Erskine all hearts were wrung with anxiety as to the outcome, and all who know him were brought nearer to God in faith.

But to the Japanese Christians a special blessing came in that they learned to pray definitely for a definite object. He is a general favorite, and the tender expressions of love in their prayers showed how he had entered their effections. Their earnestness in prayer and frequent calls at the door of his home showed how keenly this common anxiety was felt by them.

One evening the pastor called and made inquiry. The sick child's father was taking a much-needed rest and the mother was at the sick-bed, so he just sent this message—"Do not worry about the result; we are all praying for Hugh San." The mother can never tell how that message comforted and strengthened her during her watch. The next twenty-four hours he seemed to be growing weaker and weaker, and yet that thought kept recurring in the parents' hearts, "They are all praying." Then the fever began to leave the little body, left him lying like a poor, little, wilted flower, but we knew he would live. The news spread through the congregation and called forth public and individual thanksgiving. "Hugh San" is now well and bonny. God be praised for the good his sickness did, and his new health.

AFRICA.

Birthday Offerings.

Herbert Smith.

The last mail brought us the Annual Report of the Foreign Society. It is a record of victories, a testimony of God's presence in the world, a wit-



ness that the day is fast approaching when all kingdoms and tribes will acknowledge our Lord as their Lord. We look for the coming of The Intelligencer with no little pleasure. Its monthly mes-

sages from the mission fields of the world, together with the loving efforts of the home churches, are most helpful to us.

It is a custom with our Congo missions to have a birthday-offering at Christmas. Not the Christian's birthday—for not one in a hundred among the Africans know the day or year in which he was born—but the birthday of Him who walked through the villages and cities of Judea doing good to all. The birthday gifts were not of gold, nor frankincense, nor myrrh, but we trust they were just as precious to our Lord. The Christians came at the roll-call, bringing dishes, plates, cloth, shirts, brass anklets, and brass rods. These things were their wealth, the best they had. Not one of the local Christians failed to give. Eight out of the entire church roll did not send a gift. These lived at a great distance and may not have had the opportunity to send their offering. When the things were sold, the total was 2,900 rods—or about \$19. Not very much to write about? No, but with the little these people have, truly they do very much better than we do.

On January 2d nine were baptized here—two women and seven men. There is always a larger number of men becoming Christians than women. Heathenism is holding on to the women with fearful tenacity. Often when she is seeking the truth she is accused of desiring only evil. She is the slave of her husband. There is a little girl, perhaps of eight or nine

summers, the wife of a grown man in the Longa school. This husband may keep her until she is grown, and then sell her as one would a cow. If she should become a Christian no one could stop him selling her to a heathen man who might have half a dozen wives besides.

Longa.

Christian Endeavor Department.

Keep us advised as to the missionary spirit in your society

Our societies are growing in numbers and efficiency, and we ought to raise much more this year than last.

The returns from Christian Endeavor Day are coming in right along. Let every society share in this enterprise.

Last year the Endeavor Society at Charleston, Ill., gave \$143. This was the largest gift from any one Endeavor Society.

We have not yet received all the money for that Endeavor Hospital at Chu Cheo. If your society can help in that it will be appreciated. This hospital is a center of great usefulness.

The University Place (Des Moines, Ia.) Endeavor Society will give \$125 this year, as they did last. They have a great society, with a splendid missionary interest, and more may be expected.

The receipts from the Christian Endeavor Department of the Foreign Christian Missionary Society up through the first week in March were

\$3,048.29. We are very anxious that the Endeavorers shall reach their Watchword this year, and are expecting every society to do its part. If your society has not arranged to assist in this work, see to it that it sends in a pledge at an early date. You would not willingly want some other society to enjoy the pleasures which are due your society, therefore we should not be willing to let another society assume our responsibilities. We can do all things through Christ, who strengtheneth us. We can all do our part toward sending the gospel to sin-darkened lands, even though it be small; therefore, we must.

The Mission Steamer "Oregon."

The Endeavorers of our Brotherhood have been requested to help raise the balance still due on the Mission Steamer "Oregon," which has been sent to travel along the Upper Congo. Hitherto they have had only row-boats. Think of the great advance since we have had steamers! Can we not expect great good to be done because of this steamer? Can we rest or feel at ease with a debt still hanging over this boat? We in the homeland must lift this weight. Our Endeavorers will do their part.